The Charismatic Movement: A Critical Examination through Scripture, Tradition, and History

靈恩運動：從聖經、傳統與歷史的批判性審視

- Frank Leo 劉宗唐 משה הלוי *Φραγκίσκος Μωυσῆς Λευίτάκης*
משה לוין (לעווין)

I. What Is the Charismatic Movement? — 何謂靈恩運動？

The word "Charismatic" derives from the Koine Greek noun **χάρισμα** (*charisma*), meaning "a gift of grace," itself from **χάρις** (*charis*), "grace" or "favour." In theological usage, it refers to spiritual gifts believed to be bestowed upon believers by the Holy Spirit, as enumerated by the Apostle Paul.

「靈恩」一詞源自通用希臘文名詞 **χάρισμα**（*charisma*），意為「恩典的禮物」，其字根為 **χάρις**（*charis*），意思是「恩典」或「恩惠」。在神學用法中，它指的是使徒保羅所列舉的、據信由聖靈賜予信徒的屬靈恩賜。

The Charismatic Movement is a broad Christian renewal movement that emphasizes direct personal experience of God through the Holy Spirit, particularly manifesting in what practitioners call "baptism in the Holy Spirit," accompanied by signs such as speaking in tongues, prophecy, and miraculous healing. While related to Pentecostalism, the Charismatic Movement is distinguished by its penetration into

mainline Protestant, Roman Catholic, and even Orthodox churches, rather than forming separate denominations.

靈恩運動是一個廣泛的基督教復興運動，強調透過聖靈直接經歷上帝的同在，尤其表現在信徒所稱的「聖靈的洗」，並伴隨說方言、預言和神蹟醫治等現象。靈恩運動雖與五旬節運動有關，但其特點在於滲透進入主流新教、羅馬天主教甚至東正教會，而非另立宗派。

Historical Origins — 歷史起源

The modern Charismatic Movement traces its roots to the Pentecostal revival of the early twentieth century. The pivotal event was the **Azusa Street Revival** (1906–1915) in Los Angeles, led by William J. Seymour, an African-American Holiness preacher. Seymour had studied under Charles Fox Parham, who in 1901 at Bethel Bible School in Topeka, Kansas, first articulated the doctrine that speaking in tongues was the "initial evidence" of the baptism in the Holy Spirit. From Azusa Street, this teaching spread internationally with explosive speed.

現代靈恩運動的根源可追溯至二十世紀初的五旬節復興運動。關鍵事件是1906年至1915年間在洛杉磯由非裔美國聖潔運動傳道人威廉·西摩（William J. Seymour）所領導的亞蘇薩街大復興（Azusa Street Revival）。西摩曾師從查爾斯·福克斯·帕罕（Charles Fox Parham），帕罕於1901年在堪薩斯州托皮卡的伯特利聖經學校首次提出說方言乃聖靈洗的「初步證據」之教義。從亞蘇薩街開始，此教導以驚人的速度傳播至全世界。

The movement remained largely within Pentecostal denominations until the 1960s, when it crossed denominational boundaries. In 1960, Dennis Bennett, an Episcopal rector in Van Nuys, California, publicly declared his experience of Spirit baptism and tongues-speaking, bringing the Charismatic Movement into mainline Protestantism. By the 1967 Duquesne Weekend, the movement had entered the Roman Catholic Church. By the late twentieth century, the Charismatic Movement claimed hundreds of millions of adherents worldwide.

此運動在1960年代之前主要限於五旬節宗派之內。1960年，加州范奈斯的聖公會牧師丹尼斯·本內特（Dennis Bennett）公開宣告他領受聖靈洗和說方言的經歷，從而將靈恩運動帶入了主流新教。到了1967年的迪尤肯週末（Duquesne Weekend），此運動進入了羅馬天主教會。到了二十世紀末，靈恩運動在全球擁有數以億計的信眾。

II. "Speaking in Tongues": From Actual Languages to Gibberish —「說方言」：從真正的語言到無意義的囈語

This is perhaps the most critical theological distortion within the Charismatic Movement. The biblical gift of tongues — **γλῶσσα** (*glōssa*) — meant real, recognizable human languages. The modern Charismatic practice has redefined it as ecstatic, unintelligible utterances — what linguists call *glossolalia*.

這可能是靈恩運動中最關鍵的神學扭曲。聖經中的方言恩賜——**γλῶσσα**（*glōssa*）——指的是真正的、可辨識的人類語言。而現代靈恩運動的做法已將其重新定義為狂喜的、無法理解的發聲——語言學家所稱的「舌音現象」（*glossolalia*）。

A. The Pentecost Account: Acts 2:4–11 — 五旬節記載：使徒行傳第二章**4–11**節
The foundational passage is unmistakably clear. When the Holy Spirit descended at Pentecost, the apostles spoke in real, identifiable foreign languages.

五旬節的基礎經文是毫不含糊的。當聖靈在五旬節降下時，使徒們說的是真實的、可辨別的外國語言。

Acts 2:4 (Koine Greek):

καὶ ἐπλήσθησαν πάντες Πνεύματος Ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

Kai eplēsthēsan pantes Pneumatos Hagiou, kai ērxanto lalein heterais glōssais, kathōs to Pneuma edidou apophtheggesthai autois.

"And they were all filled with the Holy Spirit, and they began to speak in other tongues [languages], as the Spirit gave them utterance."

「他們都被聖靈充滿，就開始說起別種語言來，照著聖靈所賜的口才說的。」

The key term is **ἑτέραις γλώσσαις** (*heterais glōssais*) — "other tongues/languages." The adjective **ἑτέραις** (*heterais*), from **ἕτερος** (*heteros*), means "other" in the sense of "different in kind" — that is, different actual languages, not unintelligible babbling.

關鍵術語是 **ἑτέραις γλώσσαις**（*heterais glōssais*）——「別的方言/語言」。形容詞 **ἑτέραις**（*heterais*），源自 **ἕτερος**（*heteros*），意為「種類不同的其他」——也就是說，是不同的真正語言，而非無法理解的囈語。

Acts 2:6 (Koine Greek):

γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

Genomenēs de tēs phōnēs tautēs synēlthen to plēthos kai synechythē, hoti ēkouon heis hekastos tē idia dialektō lalountōn autōn.

"And when this sound occurred, the multitude came together and was confounded, because each one was hearing them speak in his own dialect/language."

「這聲音一響，眾人就來聚集，各人因為聽見門徒用眾人自己的方言說話，就甚困惑。」

Peshitta (Syriac) of Acts 2:6:

ܘܟܕ ܗܘܐ ܩܠܐ ܗܢܐ ܐܬܟܢܫ ܥܡܐ ܟܠܗ ܘܐܬܕܘܕ ܡܛܠ ܕܫܡܥ ܗܘܐ ܟܠ ܐܢܫ ܡܢܗܘܢ ܕܡܡܠܠܝܢ ܒܠܫܢܐ ܕܝܠܗ

W-khaḏ hwā qālā hānā, eṯkanaš ʿammā kullēh w-eṯdawwaḏ, meṭṭul d-shāmeʿ hwā kul nāš menhōn d-mamlelīn b-leššānā dīlēh.

"And when this sound occurred, all the people gathered and were confounded, because each person heard them speaking in his own language."

「當這聲音發出時，所有百姓聚集在一起，都很困惑，因為每個人聽見他們用自己的語言說話。」

The Syriac word ܠܫܢܐ (*leššānā*) means precisely "language" or "tongue" as a physical organ and as a spoken language — cognate with Hebrew **לָשׁוֹן** (*lāšōn*). It carries no connotation of ecstatic gibberish.

敘利亞文中的 ܠܫܢܐ（*leššānā*）的意思正是「語言」或「舌頭」，作為身體器官及口語語言——與希伯來文 **לָשׁוֹן**（*lāšōn*）同源。它絕無狂喜式囈語的含義。

The word **διάλεκτος** (*dialektos*, from which we derive "dialect") in Acts 2:6 and 2:8 makes the meaning beyond dispute: these were recognizable regional languages — Parthian, Median, Elamite, Mesopotamian, and others listed explicitly in Acts 2:9–11.

使徒行傳2:6和2:8中的 **διάλεκτος**（*dialektos*，英文「dialect」一詞即由此而來），使含義無可爭辯：這些是可辨識的地區語言——帕提亞語、米底亞語、以攔語、美索不達米亞語，以及在使徒行傳2:9–11中明確列出的其他語言。

B. The Misuse of 1 Corinthians 14 — 對哥林多前書第十四章的誤用

Charismatics frequently cite 1 Corinthians 14 to justify ecstatic, unintelligible utterances. A careful reading of the Greek, however, reveals that Paul is addressing a problem of disorder, not endorsing gibberish.

靈恩派信徒經常引用哥林多前書第十四章來為狂喜的、無法理解的發聲辯護。然而，仔細閱讀希臘文原文便能揭示，保羅是在處理一個混亂無序的問題，而非認可囈語。

1 Corinthians 14:2 (Koine Greek):

ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ ἀλλὰ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια.

Ho gar lalōn glōssē ouk anthrōpois lalei alla Theō; oudeis gar akouei, pneumati de lalei mystēria.

"For the one speaking in a tongue does not speak to men but to God; for no one hears [i.e., understands], but in the spirit he speaks mysteries."

「因為說方言的，不是對人說，乃是對神說，因為沒有人聽得懂；然而他在靈裡講說奧秘的事。」

This verse does not endorse speaking gibberish. Paul's point is contextual: when someone speaks in a foreign language (*glōssa*) that no one in the congregation understands, the communication is effectively directed at God alone, since no human present can comprehend it. The word **γλώσσῃ** (*glōssē*) is the same word used in Acts 2 — a language. The reason "no one hears/understands" (**οὐδεὶς ἀκούει**, *oudeis akouei*) is not because the speech is mystical babbling, but because the audience does not know that particular language.

這節經文並非認可說囈語。保羅的論點是根據上下文的：當有人在會眾中說一種無人能懂的外語（*glōssa*），這個溝通實際上就只是對著上帝說，因為在場的人沒有一個能理解。**γλώσσῃ**（*glōssē*）一詞正是使徒行傳第二章中使用的同一個詞——指一種語言。「沒有人聽得懂」（**οὐδεὶς ἀκούει**，*oudeis akouei*）的原因不是因為這是某種神秘的囈語，而是因為聽眾不懂那種特定的語言。

1 Corinthians 14:9–11 (Koine Greek):

οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. τοσαῦτα εἰ τύχοι γένη φωνῶν

εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

Houtōs kai hymeis dia tēs glōssēs ean mē eusēmon logon dōte, pōs gnōsthēsetai to laloumenon? Esesthe gar eis aera lalountes. Tosauta ei tychoi genē phōnōn eisin en kosmō, kai ouden aphōnon; ean oun mē eidō tēn dynamin tēs phōnēs, esomai tō lalounti barbaros kai ho lalōn en emoi barbaros.

"So also you, unless through the tongue you give a clear word, how shall that which is spoken be known? For you will be speaking into the air. There are perhaps so many kinds of languages in the world, and none is without meaning. If therefore I do not know the power [meaning] of the language, I shall be a barbarian [foreigner] to the one speaking, and the one speaking a barbarian to me."

「你們也是如此。你們若用方言，說不清楚的話，怎能叫人知道所說的是什麼呢？因為你們就是向空氣說話了。世上的聲音或者有許多種，卻沒有一樣是無意義的。我若不明白那聲音的意思，在說話的人看來，我就是化外人；說話的人對我來說，也是化外人。」

Paul's language is decisive. He uses **γένη φωνῶν** (*genē phōnōn*) — "kinds of languages/sounds" — and states emphatically **οὐδὲν ἄφωνον** (*ouden aphōnon*) — "none is without meaning." Every γλῶσσα is a real language with real semantic content. The problem Paul addresses is the absence of translation in the assembly, not the presence of some mystical prayer-babble.

保羅的用語是決定性的。他使用了 **γένη φωνῶν**（*genē phōnōn*）——「各種語言/聲音」——並明確聲明 **οὐδὲν ἄφωνον**（*ouden aphōnon*）——「沒有一樣是無意義的」。每一種 γλῶσσα 都是一種有真正語義內容的真正語言。保羅所處理的問題是會眾中缺乏翻譯，而非某種神秘的禱告囈語的存在。

C. Old Testament Background: The Hebrew — 舊約背景：希伯來文

The Hebrew word for "tongue" or "language" is **לָשׁוֹן** (*lāšōn*). In the Septuagint (LXX), this is consistently translated as **γλῶσσα** (*glōssa*).

希伯來文中「舌頭」或「語言」一詞是 **לָשׁוֹן**（*lāšōn*）。在七十士譯本（LXX）中，此詞一致被翻譯為 **γλῶσσα**（*glōssa*）。

Isaiah 28:11 (Hebrew / LXX Greek):

Hebrew: **כִּי בְּלַעֲגֵי שָׂפָה וּבְלָשׁוֹן אַחֶרֶת יְדַבֵּר אֶל־הָעָם הַזֶּה׃**

Kī b-laʿagē śāpāh ū-v-lāšōn aḥereṯ yəḏabbēr el-hāʿām hazzeh.

LXX: **διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἑτέρας, ὅτι λαλήσουσιν τῷ λαῷ τούτῳ.**

Dia phaulismon cheileōn, dia glōssēs heteras, hoti lalēsousin tō laō toutō.

"For with stammering lips and with another tongue [language], He will speak to this people."

「因為祂要藉著結結巴巴的嘴唇和另一種語言，對這百姓說話。」

Paul himself quotes this passage in 1 Corinthians 14:21, applying it to the gift of tongues. The phrase **לָשׁוֹן אַחֶרֶת** (*lāšōn aḥereṯ*) / **γλώσσης ἑτέρας** (*glōssēs heteras*) means "another [foreign] language," not "meaningless syllables." Isaiah is prophesying that God will speak to Israel through the foreign language of the Assyrians — a real, comprehensible tongue used as a sign of judgment.

保羅本人在哥林多前書14:21中引用了這段經文，將其應用於方言的恩賜。**לָשׁוֹן אַחֶרֶת**（*lāšōn aḥereṯ*）/ **γλώσσης ἑτέρας**（*glōssēs heteras*）意為「另一種（外國）語言」，而非「無意義的音節」。以賽亞所預言的是上帝將透過亞述人的外語對以色列說話——一種真實的、可理解的語言，用作審判的記號。

D. Targum on Isaiah 28:11 — 以賽亞書**28:11**的他爾根譯本

The Targum Jonathan on Isaiah renders this verse with characteristically expansive Aramaic paraphrase:

約拿單他爾根（Targum Jonathan）對以賽亞書的翻譯以其典型的亞蘭文擴展式意譯呈現此節：

אֲרֵי בְּשַׁנְיֵי לִישָׁן וּבְלִישַׁן עַם אָחֳרָן יְמַלֵּיל עִם עַמָּא הָדֵין

Arē b-shannāyē lišān ū-v-lišan ʿam āḥorān y'mallēl ʿim ʿammā hādēn.

"For with changes of language, and in the language of another people, He will speak with this people."

「因為祂要用不同的語言，用另一個民族的語言，對這百姓說話。」

The Targum interprets the passage as referring to foreign nations' real languages used as instruments of divine communication and judgment — reinforcing the point that "tongues" are actual human languages.

他爾根譯本將此段落解釋為外邦民族的真正語言被用作神聖溝通和審判的工具——進一步強化了「方言」是實際人類語言的觀點。

III. Debunked "Healings" and Documented Fraud — 被拆穿的「醫治」與有據可查的欺詐

The history of the Charismatic Movement is littered with exposed frauds, particularly in the area of "faith healing."

靈恩運動的歷史充斥著已被揭露的欺詐行為，特別是在「信心醫治」領域。

Peter Popoff was perhaps the most notoriously exposed faith healer. In 1986, the investigator and stage magician James Randi demonstrated on the *Tonight Show* that Popoff was receiving information about audience members through a concealed radio

earpiece, with his wife Elizabeth feeding him details from prayer cards collected before the service. Popoff's ministry was presented as direct divine revelation — "God is telling me your name, your address, your illness" — when in fact it was a technological deception. Despite this exposure, which forced him into bankruptcy in 1987, Popoff re-emerged in the 1990s and continued his operations, demonstrating the disturbing resilience of such deception.

彼得·波波夫（Peter Popoff）可能是最臭名昭著的被揭穿的信心醫治者。1986年，調查者兼舞台魔術師詹姆斯·蘭迪（James Randi）在《乃乃乃今夜秀》（*Tonight Show*）上證明，波波夫是通過隱藏的無線電耳機接收觀眾信息的，由他的妻子伊麗莎白從聚會前收集的祈禱卡中提供細節。波波夫的事工被呈現為直接的神聖啟示——「上帝正在告訴我你的名字、你的地址、你的疾病」——但實際上這是一場技術性的欺騙。儘管這次揭發迫使他在1987年破產，波波夫在1990年代重新出現並繼續其活動，顯示了此類欺騙令人不安的頑強性。

Benny Hinn, one of the most prominent Charismatic televangelists, has been the subject of extensive scrutiny. Over decades, investigations by journalists and medical professionals have failed to produce verified cases of miraculous healing at his crusades. Many individuals who were pronounced "healed" on stage were subsequently found to still be suffering from their ailments. In some documented cases, people who stopped taking their medication after being declared "healed" suffered medical crises. Hinn himself, in a notable moment, acknowledged difficulties with prophetic accuracy.

班尼·辛（Benny Hinn），最著名的靈恩派電視佈道家之一，一直是廣泛審查的對象。數十年來，記者和醫療專業人員的調查未能提供在他的佈道會上經過驗證的神蹟醫治案例。許多在台上被宣佈「得醫治」的人隨後被發現仍然患有其疾病。在一些有記錄的案例中，被宣佈「得醫治」後停止服藥的人遭遇了醫療危機。辛本人在一個值得注意的時刻也承認了預言準確性方面的困難。

Todd Bentley, the leader of the 2008 Lakeland Revival in Florida, claimed spectacular healings including resurrections from the dead. These claims were never independently verified. His ministry collapsed when his extramarital affair was exposed, and multiple investigations called his healing claims fraudulent.

陶德·乃班特利（Todd Bentley），2008年佛羅里達州萊克蘭復興運動的領導者，聲稱有壯觀的醫治，包括從死裡復活。這些聲稱從未被獨立證實。當他的婚外情被揭露後，他的事工崩潰了，多項調查稱其醫治聲稱為欺詐。

Scripture itself warns against precisely this pattern. The text of Deuteronomy establishes the standard for testing prophetic claims:

聖經本身正是對此類模式發出警告。申命記的經文設立了檢驗先知聲稱的標準：

Deuteronomy 18:20–22 (Hebrew / LXX Greek):

Hebrew: **אַךְ הַנָּבִיא אֲשֶׁר יָזִיד לְדַבֵּר דָּבָר בִּשְׁמִי אֵת אֲשֶׁר לֹא־צִוִּיתִיו לְדַבֵּר וַאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא׃**

Akh hannāḇîʾ ašer yāzîḏ l-ḏabbēr dāḇār bišmî ēṯ ašer loʾ-ṣiwwîṯîw l-ḏabbēr, wa-ašer y-ḏabbēr b-šēm ĕlōhīm ăḥērīm — ū-mēṯ hannāḇîʾ hahūʾ.

LXX: **πλὴν ὁ προφήτης ὃς ἂν ἀσεβήσῃ λαλῆσαι ἐπὶ τῷ ὀνόματί μου ῥῆμα ὃ οὐ προσέταξα λαλῆσαι, καὶ ὃς ἂν λαλήσῃ ἐπ᾽ ὀνόματι θεῶν ἑτέρων, ἀποθανεῖται ὁ προφήτης ἐκεῖνος.**

Plēn ho prophētēs hos an asebēsē lalēsai epi tō onomati mou rhēma ho ou prosetaxa lalēsai, kai hos an lalēsē ep' onomati theōn heterōn, apothaneitai ho prophētēs ekeinos.

"But the prophet who shall presume to speak a word in My name which I have not commanded him to speak, or who shall speak in the name of other gods — that prophet shall die."

「但先知若擅自以我的名說我未曾吩咐他說的話，或是奉別神的名說話的——那先知就必治死。」

Deuteronomy 18:22 (Hebrew):

אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא־יִהְיֶה הַדָּבָר וְלֹא יָבֹא הוּא הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה בְּזָדוֹן דִּבְּרוֹ הַנָּבִיא לֹא תָגוּר מִמֶּנּוּ׃

Ašer y-ḏabbēr hannāḇîʾ b-šēm YHWH w-loʾ-yihyeh hadāḇār w-loʾ yāḇōʾ — hūʾ hadāḇār ašer loʾ-dibb'rō YHWH; b-zāḏōn dibb'rō hannāḇîʾ, loʾ ṯāgūr mimmennū.

"When a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously — you shall not be afraid of him."

「先知若奉耶和華的名說話，所說的若不成就、也不應驗，這就是耶和華所未曾吩咐的話；是那先知擅自說的——你不要怕他。」

The Talmudic Standard — 塔木德的標準

The Talmud extensively discusses the false prophet in **Sanhedrin 89a**:

塔木德在公會篇（Sanhedrin）89a中詳盡地討論了假先知：

מַתְנִי׳: נָבִיא הַשֶּׁקֶר — הַמִּתְנַבֵּא מַה שֶּׁלֹּא שָׁמַע, וּמַה שֶּׁלֹּא נֶאֱמַר לוֹ — מִיתָתוֹ בִּידֵי אָדָם.

Matni: N'ḇîʾ haššeqer — hammitnabbe mah šelloʾ šāmaʿ, ū-mah šelloʾ neʾemar lō — mīṯāṯō bīḏē āḏām.

Mishnah: The false prophet — one who prophesies what he did not hear, or what was not said to him — **his execution is at the hand of man.**

密西拿：假先知——預言他未曾聽見的，或未曾對他說的——他的處決由人手執行。

The Gemara further elaborates with the example of Zedekiah son of Chenaanah (1 Kings 22), who prophesied falsely because the lying spirit of Naboth deceived him. The Talmud states:

革馬拉進一步以基拿拿的兒子西底家（列王紀上22章）為例來闡述，他因拿伯的謊言之靈欺騙了他而說了假預言。塔木德說：

הָוָה לֵיהּ לְמֵידַק, כִּדְרַבִּי יִצְחָק, דְּאָמַר רַבִּי יִצְחָק: סִיגְנוֹן אֶחָד עוֹלֶה לְכַמָּה נְבִיאִים, וְאֵין שְׁנֵי נְבִיאִים מִתְנַבְּאִין בְּסִיגְנוֹן אֶחָד.

Hawāh lēh l-mēḏaq, k-ḏ-Rabbi Yiṣḥāq, d-amar Rabbi Yiṣḥāq: Signōn eḥāḏ ʿōleh l-kammāh n'ḇīʾīm, w-ēn šnē n'ḇīʾīm miṯnabbĕʾīn b-signōn eḥāḏ.

"It was incumbent upon him to discern, in accordance with Rabbi Yitzḥak, who said: One subject matter may appear to several prophets, but two prophets do not prophesy employing the same style."

「他本應當辨別，按照拉比以撒所說的：同一個主題可能出現在幾位先知的異象中，但兩位先知不會用同一種風格來預言。」

This Talmudic principle of discernment is directly relevant: the rabbis recognized that prophetic spirits must be tested, and that stylistic uniformity (as seen in mass Charismatic "prophecy") is itself a sign of falsehood.

這個塔木德的辨別原則直接相關：拉比們認識到預言的靈必須被試驗，而且風格上的一致性（正如在大規模靈恩「預言」中所見的）本身就是虛假的標記。

IV. The Demonic Dimension: Not All Spirits Are from God — 邪靈的層面：並非所有的靈都來自上帝

This is the most sobering and least discussed aspect of the Charismatic Movement: the genuine possibility that much of what passes for "the Holy Spirit" in Charismatic practice is in fact demonic in origin. Scripture does not merely hint at this — it warns about it explicitly, repeatedly, and urgently.

這是靈恩運動中最令人警醒且最少被討論的面向：在靈恩實踐中，許多被當作「聖靈」的東西，事實上可能是出於邪靈的。聖經不僅暗示了這一點——它明確地、反覆地、迫切地發出了警告。

A. The Central Command: Test the Spirits — 核心命令：試驗諸靈

1 John 4:1 (Koine Greek):

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

Agapētoi, mē panti pneumati pisteuete, alla dokimazete ta pneumata ei ek tou Theou estin, hoti polloi pseudoprophētai exelēlythasin eis ton kosmon.

"Beloved, do not believe every spirit, but test the spirits [to see] whether they are from God, because many false prophets have gone out into the world."

「親愛的，你們不要每個靈都信，總要試驗諸靈是否出於上帝，因為有許多假先知已經出來到世界中了。」

Peshitta (Syriac) of 1 John 4:1:

ܚܒܝܒܝ ܠܐ ܠܟܠ ܪܘܚܝܢ ܬܗܝܡܢܘܢ ܐܠܐ ܗܘܝܬܘܢ ܦܪܫܝܢ ܪܘܚܐ ܐܢ ܡܢ ܐܠܗܐ ܐܝܬܝܗܝܢ ܡܛܠ ܕܣܓܝܐܐ ܢܒܝܐ ܕܓܠܐ ܢܦܩܘ ܒܗ ܒܥܠܡܐ

Ḥabbībay, lā l-khul ruḥīn thaymnūn, ellā hwayṯūn pāršīn ruḥē en men Alāhā īṯayhēn, meṭṭul d-saggīʾē nḇīyē daggālē nfaqū bēh b-ʿālmā.

"My beloved, do not believe every spirit, but be distinguishing the spirits, whether they are from God, because many false prophets have gone out into the world."

「我親愛的，不要每個靈都信，總要辨別諸靈是否出於上帝，因為有許多假先知已經出來到世界中了。」

The Syriac verb ܦܪܫܝܢ (*pāršīn*), from the root ܦܪܫ (*p-r-š*, "to separate, distinguish, discern"), is remarkably strong. It carries the sense of active, ongoing separation and discrimination — not merely a one-time casual assessment, but an active, continual habit of discernment. The Syriac word for false prophets is ܢܒܝܐ ܕܓܓܠܐ (*nḇīyē daggālē*), where ܕܓܓܠܐ (*daggālē*) means "liars, deceivers" — the same root from which the Islamic term *Dajjāl* ("the great deceiver") derives.

敘利亞文動詞 ܦܪܫܝܢ（*pāršīn*），源自字根 ܦܪܫ（*p-r-š*，「分離、辨別、辨識」），語氣極其強烈。它帶有主動的、持續的分離和辨別之意——不僅是一次性的隨意評估，而是一種主動的、持續的辨別習慣。假先知的敘利亞文是 ܢܒܝܐ ܕܓܓܠܐ（*nḇīyē daggālē*），其中 ܕܓܓܠܐ（*daggālē*）意為「說謊者、欺騙者」——伊斯蘭教的「大騙子」（*Dajjāl*）一詞即源於同一字根。

The Greek verb **δοκιμάζετε** (*dokimazete*) is in the present imperative, meaning "keep on testing" — a continuous, habitual action, not a single act. The word itself carries the connotation of assaying metals for purity, like testing gold in fire to determine whether it is genuine.

希臘文動詞 **δοκιμάζετε**（*dokimazete*）是現在式命令語氣，意為「持續不斷地試驗」——是一種連續的、習慣性的行動，而非一次性的行為。這個詞本身帶有檢驗金屬純度的含義，就像在火中試驗黃金以確定其真偽一樣。

B. Paul's Warning: Satan Disguises Himself — 保羅的警告：撒但假裝
2 Corinthians 11:14–15 (Koine Greek):

καὶ οὐ θαῦμα· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης.

Kai ou thauma; autos gar ho Satanas metaschēmatizetai eis angelon phōtos. Ou mega oun ei kai hoi diakonoi autou metaschēmatizontai hōs diakonoi dikaiosynēs.

"And no wonder, for Satan himself masquerades as an angel of light. It is no great thing, therefore, if his servants also masquerade as servants of righteousness."

「這也不足為奇，因為撒但自己也裝作光明的天使。所以，他的差役若裝作義的差役，也不算稀奇。」

Peshitta (Syriac) of 2 Corinthians 11:14:

ܘܠܐ ܬܡܝܗܐ ܗܝ. ܗܘ ܓܝܪ ܣܛܢܐ ܡܬܕܡܐ ܒܡܠܐܟܐ ܕܢܘܗܪܐ

W-lā ṯmīhā hī; hū gēr Sāṭānā meṯdammē b-malʾakhā d-nuhrā.

"And it is not astonishing; for Satan himself likens himself to an angel of light."

「這並不令人驚訝；因為撒但自己假裝成光明的天使。」

The verb **μετασχηματίζεται** (*metaschēmatizetai*) — "transforms/disguises himself" — indicates an active, deliberate deception of outward appearance. The Syriac equivalent ܡܬܕܡܐ (*meṯdammē*), meaning "makes himself resemble," emphasizes mimicry. This is directly applicable to the Charismatic phenomenon: the ecstatic experiences, the emotional highs, the apparent supernatural manifestations — all of these can be counterfeited by demonic spirits who "resemble" divine action.

動詞 **μετασχηματίζεται**（*metaschēmatizetai*）——「變形/偽裝自己」——表明一種主動的、蓄意的外表欺騙。敘利亞文的對應詞 ܡܬܕܡܐ（*meṯdammē*），意為「使自己相似」，強調了模仿性。這直接適用於靈恩現象：狂喜的經歷、情緒的高潮、表面上的超自然表現——所有這些都可以被「模仿」神聖作為的邪靈所偽造。

C. The Lying Spirit of 1 Kings 22 — 列王紀上**22**章的謊言之靈

One of the most instructive Old Testament passages concerning false prophetic spirits is 1 Kings 22:19–23, where the prophet Micaiah reveals that God Himself allowed a **רוּחַ שֶׁקֶר** (*rūaḥ šeqer*) — a "lying spirit" — to enter the mouths of Ahab's four hundred prophets.

舊約中關於假預言之靈最具教導意義的經文之一是列王紀上22:19–23，先知米該雅揭示上帝自己容許了一個 **רוּחַ שֶׁקֶר**（*rūaḥ šeqer*）——「謊言之靈」——進入亞哈的四百個先知的口中。

1 Kings 22:22 (Hebrew):

וַיֹּאמֶר אֵצֵא וְהָיִיתִי רוּחַ שֶׁקֶר בְּפִי כָּל־נְבִיאָיו וַיֹּאמֶר תְּפַתֶּה וְגַם־תּוּכָל צֵא וַעֲשֵׂה־כֵן׃

Wayyōʾmer: Ēṣēʾ w-hāyīṯī rūaḥ šeqer b-fī khol-nʻḇīʾāyw. Wayyōʾmer: Tʻfaṯṯeh w-gam-tūkhāl; ṣēʾ wa-ʿaśēh-khēn.

"And he said: 'I will go out and will be a lying spirit in the mouth of all his prophets.' And He said: 'You shall entice and also prevail; go out and do so.'"

「他說：『我要出去，在他眾先知口中作謊言的靈。』耶和華說：『你必能引誘他，也必成功；你去如此行吧。』」

LXX Greek:

καὶ εἶπεν Ἐξελεύσομαι καὶ ἔσομαι πνεῦμα ψευδὲς ἐν στόματι πάντων τῶν προφητῶν αὐτοῦ. καὶ εἶπεν Ἀπατήσεις καὶ δυνήσῃ· ἔξελθε καὶ ποίησον οὕτως.

Kai eipen: Exeleusomai kai esomai pneuma pseudes en stomati pantōn tōn prophētōn autou. Kai eipen: Apatēseis kai dynēsē; exelthe kai poiēson houtōs.

This passage is devastating to the Charismatic claim that ecstatic prophetic experiences are always from God. Here, four hundred prophets — the overwhelming majority, the

"consensus" — were all deceived by a single lying spirit. As the Talmud observes (Sanhedrin 89a), their very unanimity of style was itself the proof of their falsehood. The parallel to modern Charismatic services, where identical behaviors (falling, shaking, identical glossolalia patterns) appear uniformly across thousands, is striking.

這段經文對靈恩派聲稱狂喜的預言經歷總是出於上帝的說法是毀滅性的。在這裡，四百位先知——壓倒性的多數、「共識」——全都被一個謊言之靈所欺騙。正如塔木德所觀察的（公會篇89a），他們風格上的一致性本身就是他們虛假的證據。與現代靈恩聚會的類比是驚人的——在現代靈恩聚會中，相同的行為（倒地、顫抖、相同的舌音模式）在數以千計的人中一致地出現。

D. Jesus's Own Warning — 耶穌自己的警告
Matthew 7:22–23 (Koine Greek):

πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε Κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Polloi erousin moi en ekeinē tē hēmera: Kyrie Kyrie, ou tō sō onomati eprophēteusamen, kai tō sō onomati daimonia exebalomen, kai tō sō onomati dynameis pollas epoiēsamen? Kai tote homologēsō autois hoti: Oudepote egnōn hymas; apochōreite ap' emou hoi ergazomenoi tēn anomian.

"Many will say to Me on that day: 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many mighty works?' And then I will confess to them: 'I never knew you; depart from Me, you workers of lawlessness.'"

「當那日必有許多人對我說:『主啊, 主啊, 我們不是奉你的名說預言, 奉你的名趕鬼, 奉你的名行許多異能嗎？』我就明明地告訴他們說:『我從來不認識你們;你們這些行不法之事的人, 離開我去吧！』」

Peshitta (Syriac) of Matthew 7:22:

ܣܓܝܐܐ ܢܐܡܪܘܢ ܠܝ ܒܗܘ ܝܘܡܐ ܡܪܝ ܡܪܝ ܠܐ ܒܫܡܟ ܐܬܢܒܝܢ ܘܒܫܡܟ ܫܐܕܐ ܐܦܩܢ ܘܒܫܡܟ ܚܝܠܐ ܣܓܝܐܐ ܥܒܕܢ

Saggīʾē nēmrūn lī b-haw yawmā: Māran Māran, lā b-šmākh etnabbīn, w-b-šmākh šīḏē appēqn, w-b-šmākh ḥaylē saggīʾē ʿḇaḏn.

"Many will say to me on that day: 'Our Lord, our Lord, did we not prophesy in your name, and in your name cast out demons, and in your name do many mighty works?'"

「在那天許多人會對我說:『我們的主, 我們的主, 我們不是奉你的名預言, 奉你的名趕鬼, 奉你的名行許多大能嗎？』」

This is the most terrifying passage in all of Scripture for anyone involved in Charismatic practice. Jesus describes people who genuinely believed they were operating in the power of God — they prophesied, they cast out demons, they performed mighty works — and yet He says **Οὐδέποτε ἔγνων ὑμᾶς** (*Oudepote egnōn hymas*) — "I never knew you." Not "I once knew you and you fell away," but *never*. The word **ἀνομίαν** (*anomian*) — "lawlessness" — indicates that their activities, despite appearing spiritual, were in reality violations of divine law.

這是對任何參與靈恩實踐之人而言, 全部聖經中最令人恐懼的經文。耶穌描述的是那些真正相信自己是在上帝的能力中運作的人——他們預言了, 他們趕了鬼, 他們行了異能——然而祂卻說 **Οὐδέποτε ἔγνων ὑμᾶς**（*Oudepote egnōn hymas*）——「我從來不認識你們。」不是「我曾認識你們而你們墮落了」, 而是從來不。**ἀνομίαν**（*anomian*）一詞——「不法」——表明他們的活動, 儘管外表看來屬靈, 但實質上是對神聖律法的違背。

E. The Didache: Early Church Witness —《十二使徒遺訓》：初代教會的見證

The *Didache* (Διδαχή, "Teaching"), one of the earliest post-apostolic documents (late first or early second century), provides further evidence that the early church was deeply concerned about false prophetic spirits:

《十二使徒遺訓》（*Didache*，Διδαχή，「教導」），最早的後使徒時代文獻之一（約一世紀末或二世紀初），提供了進一步的證據，表明初代教會對假預言之靈深為關切：

Didache 11:8 (Greek): οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ᾽ ἐὰν ἔχῃ τοὺς τρόπους Κυρίου.

Ou pas de ho lalōn en pneumati prophētēs estin, all' ean echē tous tropous Kyriou.

"Not everyone who speaks in the spirit is a prophet, but only if he has the ways of the Lord."

「並非每一個在靈裡說話的人都是先知，唯有持守主的品行的才是。」

The Didache further instructs (11:9–12) that a prophet who orders a meal "in the Spirit" and eats from it is a false prophet; a prophet who teaches truth but does not practice it is a false prophet; and a prophet who asks for money is a false prophet. These practical tests expose the vast majority of modern Charismatic "prophets" and televangelists.

《十二使徒遺訓》進一步指示（11:9–12），一個「在靈裡」吩咐擺設筵席並自己吃的先知是假先知；一個教導真理但不實行的先知是假先知；一個要求金錢的先知是假先知。這些實際的檢驗標準揭露了絕大多數現代靈恩派「先知」和電視佈道家。

F. Wisdom from the Deuterocanonical Books — 次經智慧書卷的智慧

The deuterocanonical books, preserved in the Septuagint and the Ge'ez (Ethiopic) tradition, offer additional warnings pertinent to this discussion.

次經書卷，保存在七十士譯本和格厄茲語（衣索匹亞語）傳統中，提供了與此討論相關的額外警告。

Sirach (Ecclesiasticus) 34:7 (LXX Greek) [Some editions: 34:1–8]:

πολλοὺς γὰρ ἐπλάνησεν τὰ ἐνύπνια, καὶ ἐξέπεσαν ἐλπίζοντες ἐπ᾽ αὐτοῖς.

Pollous gar eplanēsen ta enypnia, kai exepesan elpizontes ep' autois.

"For dreams have led many astray, and those who put their hope in them have fallen."

「因為夢境使許多人誤入歧途，凡指望夢境的都墮落了。」

Ge'ez (Ethiopic) of Sirach 34:7:

ብዙሓን ፡ አስሐተ ፡ ሕልም ፡ ወወደቁ ፡ እለ ፡ ተወከሉ ፡ ቦቱ።

Bəzuḫān asḥata ḥəlm, wa-wadaqu ʾəlla tawakkalu botu.

"Dreams have led many astray, and those who trusted in them have fallen."

「夢境使許多人走錯了路，信靠夢境的人都跌倒了。」

Wisdom of Solomon 1:5 (LXX Greek):

ἅγιον γὰρ πνεῦμα παιδείας φεύξεται δόλον, καὶ ἀπαναστήσεται ἀπὸ λογισμῶν ἀσυνέτων, καὶ ἐλεγχθήσεται ἐπελθούσης ἀδικίας.

Hagion gar pneuma paideias pheuxetai dolon, kai anastēsetai apo logismōn asynetōn, kai elegchthēsetai epelthousēs adikias.

"For a holy spirit of discipline will flee from deceit, and will depart from foolish reasonings, and will be put to shame when unrighteousness comes upon it."

「因為聖潔的管教之靈必逃避詭詐，必遠離無知的思想，不義來到時必被責備。」

Ge'ez (Ethiopic) of Wisdom of Solomon 1:5:

መንፈስ ፡ ቅዱስ ፡ ዘትምህርት ፡ ይሬሕቅ ፡ እምጕሕሉት ፡ ወይትሌዐል ፡ እምአሕዛብ ፡ ዘአልቦሙ ፡ ልብ ፡ ወይትገፈፍ ፡ እምገጸ ፡ ዓመጻ።

Manfas qəddus za-təmhərt yərēḥəq ʾəm-guḥlut, wa-yətlēʿal ʾəm-ʾaḥzāb za-ʾalbōmu ləbb, wa-yətgafaf ʾəm-gaṣa ʿāmaṣā.

"The holy spirit of instruction will be far from guile, and will be lifted away from peoples who have no understanding, and will withdraw from the face of iniquity."

「聖潔的教導之靈必遠離詭詐，必從無知之民中被升起帶走，必從不義的面前退去。」

This passage from the Wisdom of Solomon establishes a vital theological principle: the genuine Holy Spirit (*πνεῦμα ἅγιον*/መንፈስ ፡ ቅዱስ) **flees from deceit and foolishness**. Where there is fraud, manipulation, financial exploitation, and falsehood — as has been abundantly documented in the Charismatic Movement — the Holy Spirit, by the testimony of Scripture itself, is *not present*. What remains, then, when a spiritual phenomenon continues in the presence of deceit and lawlessness, must be something other than the Holy Spirit.

這段《所羅門智訓》的經文建立了一個至關重要的神學原則：真正的聖靈（*πνεῦμα ἅγιον*/መንፈስ ፡ ቅዱስ）會逃離詭詐和愚昧。在有欺詐、操縱、經濟剝削和虛假的地方——正如在靈恩運動中已被充分記錄的——按照聖經自身的見證，聖靈是不在場的。那麼，當一種屬靈現象在詭詐和不法的環境中繼續存在時，它必定是聖靈以外的某種東西。

G. The Mishna on Distinguishing True from False Prophecy — 密西拿論辨別真假預言

Mishnah Sanhedrin 11:5:

נְבִיא הַשָּׁקֶר — הַמִּתְנַבֵּא מַה שֶּׁלֹּא שָׁמַע, וּמַה שֶּׁלֹּא נֶאֱמַר לוֹ.

N'ḇī' haššeqer — hammitnabbe mah šello' šāmaʿ, ū-mah šello' ne'emar lō.

"The false prophet — one who prophesies what he has not heard and what was not said to him."

「假先知——是那預言他未曾聽見的、未曾對他說的事的人。」

Mishnah Sanhedrin 11:6:

הַמִּתְנַבֵּא בְּשֵׁם עֲבוֹדָה זָרָה, וְאוֹמֵר: ״כָּךְ אָמְרָה עֲבוֹדָה זָרָה״, אֲפִילּוּ כִּוֵּון אֶת הַהֲלָכָה לְטַמֵּא אֶת הַטָּמֵא וּלְטַהֵר אֶת הַטָּהוֹר.

Hammitnabbe b-šēm ʿaḇōḏāh zārāh, w-ōmēr: "Kākh āmrāh ʿaḇōḏāh zārāh," afillū kiwwēn eṯ hahălākhāh l-ṭammēʾ eṯ haṭṭāmēʾ ū-l-ṭahēr eṯ haṭṭāhōr.

"One who prophesies in the name of idolatry, saying 'thus says the idol,' even if he correctly determined the halakhah to declare impure what is impure and to declare pure what is pure."

「奉偶像崇拜之名預言的人，說『偶像如此說』，即使他正確地判定了律法，宣告不潔的為不潔、潔淨的為潔淨。」

This Mishnaic principle is profoundly important: even if the content of a prophecy happens to be correct, if its source is not from God, it is still false prophecy. This directly challenges the Charismatic argument that "it must be from God because it came true" or "because it felt good." The source matters, not merely the result. A demonic spirit can deliver accurate information — as the slave girl with the **πνεῦμα πύθωνα** (*pneuma pythōna*, "spirit of Python/divination") did in Acts 16:16–18 — and yet it remains demonic.

這一密西拿原則極為重要：即使預言的內容碰巧是正確的，如果其來源不是出於上帝，它仍然是假預言。這直接挑戰了靈恩派「因為應驗了所以一定是出於上帝」或「因為感覺很好」的論點。來源才是重要的，而不僅僅是結果。一個邪靈可以傳遞準確的信息——正如使徒行傳

16:16–18中那個有 **πνεῦμα πύθωνα**（*pneuma pythōna*，「巫鬼的靈/占卜之靈」）的使女所做的——但它仍然是邪靈。

H. The Spirit of Divination in Acts 16 — 使徒行傳16章的占卜之靈
Acts 16:16–18 (Koine Greek):

παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα... αὕτη κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα· Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας.

Paidiskēn tina echousan pneuma pythōna... hautē katakolouthousa tō Paulō kai hēmin ekrazen legousa: Houtoi hoi anthrōpoi douloi tou Theou tou hypsistou eisin, hoitines katangellousin hymin hodon sōtērias.

"A certain slave girl having a spirit of Python [divination]... she followed Paul and us, crying out, saying: 'These men are servants of the Most High God, who proclaim to you the way of salvation.'"

「有一個使女，被巫鬼的靈所附……她跟隨保羅和我們，大聲喊叫說：『這些人是至高上帝的僕人，對你們傳說救人的道。』」

Notice: the demon spoke *truth*. Paul and his companions *were* servants of the Most High God. They *were* proclaiming the way of salvation. And yet Paul, recognizing the spirit's demonic origin despite its true content, commanded the spirit to come out in the name of Jesus Christ. This is the precise exegetical refutation of the Charismatic claim that "if it speaks truth, it must be the Holy Spirit."

注意：這個邪靈說的是事實。保羅和他的同伴確實是至高上帝的僕人。他們確實在傳揚救恩之道。然而保羅認出了這個靈的邪靈來源，儘管其內容是真實的，便奉耶穌基督的名吩咐那靈出來。這正是對靈恩派聲稱「如果它說的是真話，就一定是聖靈」的精確釋經學反駁。

V. Conclusion: The Call to Sober Discernment — 結論：對清醒辨別力的呼召

The weight of biblical evidence — from the Hebrew Old Testament, the Greek Septuagint, the Koine Greek New Testament, the Syriac Peshitta, the Targum, the Talmud, the Mishnah, the Didache, and the deuterocanonical books — converges on a unified message:

聖經證據的分量——來自希伯來文舊約、希臘文七十士譯本、通用希臘文新約、敘利亞文別西大譯本、他爾根、塔木德、密西拿、十二使徒遺訓和次經書卷——匯聚成一個統一的信息：

The original gift of tongues was the miraculous ability to speak in real, identifiable human languages — **γλῶσσαι** (*glōssai*) / לְשֹׁונֹות (*leššānē*) / **לְשֹׁונוֹת** (*l'šōnōṯ*) — not ecstatic gibberish. The modern Charismatic redefinition of "tongues" as unintelligible babbling has no exegetical, linguistic, or historical warrant in any ancient text — Hebrew, Greek, Syriac, Aramaic, or Ge'ez.

方言的原始恩賜是說真實的、可辨識的人類語言的神蹟能力——**γλῶσσαι**（*glōssai*）/ לְשֹׁונֹות（*leššānē*）/ **לְשֹׁונוֹת**（*l'šōnōṯ*）——而非狂喜式的囈語。現代靈恩派將「方言」重新定義為無法理解的囈語，在任何古代文本中——無論是希伯來文、希臘文、敘利亞文、亞蘭文或格厄茲語——都沒有釋經學、語言學或歷史學的依據。

The documented history of Charismatic "faith healings" is overwhelmingly a history of fraud, exposed by investigators and acknowledged even by some within the movement itself.

靈恩派「信心醫治」有記錄的歷史，絕大部分是一部欺詐的歷史，被調查者揭露，甚至也為運動內部的一些人所承認。

Most critically, Scripture is unambiguous that **not all spiritual experiences are from God**. The command **δοκιμάζετε τὰ πνεύματα** (*dokimazete ta pneumata*) — "test the spirits" — ܗܘܝܬܘܢ ܦܪܫܝܢ ܪܘܚܐ (*hwayṯūn pāršīn ruḥē*) — "be discerning the spirits" — is not optional. It is an apostolic imperative. And the standard for testing is clear: conformity to the revealed Word of God, fruit that accords with righteousness, and the absence of falsehood, greed, and disorder.

最關鍵的是，聖經毫不含糊地表明並非所有屬靈經歷都來自上帝。**δοκιμάζετε τὰ πνεύματα**（*dokimazete ta pneumata*）——「試驗諸靈」——ܗܘܝܬܘܢ ܦܪܫܝܢ ܪܘܚܐ（*hwayṯūn pāršīn ruḥē*）——「辨別諸靈」——的命令不是可選擇的。這是使徒的命令。而試驗的標準是清楚的：與上帝已啟示的話語相符合，結出與義相稱的果子，以及沒有虛假、貪婪和混亂。

Where the Charismatic Movement promotes experiences without discernment, ecstasy without examination, and power without holiness, it opens the door not to the Holy Spirit, but to the very spirits against which the apostles warned. The lying spirit that deceived the four hundred prophets of Ahab has not retired. Satan still masquerades as an angel of light. And the ancient command still stands:

在靈恩運動推崇沒有辨別力的經歷、沒有省察的狂喜、沒有聖潔的能力的地方，它所打開的門不是通往聖靈的，而是通往使徒們所警告的那些靈的。欺騙了亞哈四百位先知的謊言之靈並未退休。撒但仍然裝作光明的天使。而那古老的命令仍然屹立：

δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ Θεοῦ ἐστιν

ܗܘܝܬܘܢ ܦܪܫܝܢ ܪܘܚܐ ܐܢ ܡܢ ܐܠܗܐ ܐܝܬܝܗܝܢ

בְּחֲנוּ הָרוּחוֹת אִם מֵאֱלֹהִים הֵם

"Test the spirits, whether they are from God."

「試驗諸靈，看他們是否出於上帝。」

Soli Deo Gloria — 唯獨榮耀歸於上帝